1: Meek E, G-5 (1925-1930) 1931
FF38 Katab FF38



273 liquid is drained off, leaving the sediment, poured into another pot, boiled and left to cool, and is then ready for use.

*Various Social Regulations.*—Each Katab woman takes one 592 complete day's turn at cooking the food for the entire household, 252 old women alone being exempted from this duty. Thus the principal wife of the head of the household may cook to-day, the second wife to-morrow, a son's wife on the following day, and so on. Numerous jealousies arise from the practice. A wife will take notice of the fact that her husband does not appreciate her cooking, and rival wives will watch to see that the food supplied by the cook of the day represents the amount of corn issued for that day. Women of the compound will charge the cook with having kept back a proportion of the corn in order [841] to sell it in the market for her own advantage. Women are not allowed to cook during their menses. Food cooked by a woman in this condition is said to affect the eyesight of the person who eats it. Married women help their mothers-in-law in various domestic duties, especially in the matter of the preparation of meals, and junior wives assist the senior wives. The senior wife, it may be noted, is the first wife married, and she may be a mere child in years to the second wife. The junior wives eat their 264 meals at the porch of the hut of the senior wife, who is the [595] president of the female society.

Men do not eat with women, and there are numerous rules as to who may eat from the same calabash. A father, for example, would avoid sharing his calabash with his eldest son; it would create disrespect. He would share his meal with his youngest son, or better still, with his grandson. The sons also have their own rules. The eldest son would avoid sharing his calabash with the son immediately junior—he would share it with the next but one, and so on.

513 A Katab husband sleeps two nights successively with each wife. If he has a hut of his own his wife sleeps there; but other- 595 wise he sleeps in his wife's hut. The first wife, we have said, is the senior wife socially, and she is the "real wife", for even if she abandons her husband she will usually one day return. [775] It is believed that in the future life a man has one wife only and that she is the woman he had first married.

*Daily Life.*—We may now give a rough summary of the daily 512 life of the Katab. Rising at sunrise the head of the household

1: Meek E, G-5 (1925-1930) 1931
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for the withdrawal of the curse and putting some ashes on his tongue and spitting them out. M. Junod describes an exactly similar rite of reconciliation among the Bantu-speaking Thonga of South Africa.[1]

As regards the future life and psychological beliefs, the Katab's ideas are, like our own, of an indeterminate character. For the abode of the dead he uses the Muslim term "Lahira", and he believes that the majority of the spirits of the dead are content to remain there. One who has done evil in his lifetime will be punished in "Lahira" by the ancestral spirits. It is the discontented and evil spirits that return to the world to trouble men. The Katab does not appear to have any conception of a multiple soul. The breath and shadow are associated with the soul. If anyone falls ill it is because the soul has left the body temporarily. His soul leaves his body when he goes to sleep, and it is the re-entry of the soul which causes him to dream. During the day the soul may become partially dissociated and follow him about, and for this reason a man will sometimes turn quickly on the road, thinking there is someone at his back. The soul of a witch can be seen at night giving off fire. There does not appear to be any conception of a bush soul, but the souls of certain animals are believed to be able to enter a man's body. Thus if a hunter kills a roan he immediately fumigates himself and his house with some smoking medicine. The soul of a dead enemy must also be warded off by rites to be described later.

Reincarnation ideas are not prominent, but in certain cases the dead are believed to be reborn. Thus the posthumous child of a hunter who was killed in the bush may be the hunter himself reborn, and the mark of the shot which killed him may be seen in the child's leg. A man who had met a violent death may be born again as the son of his remarried widow, bearing on his body the mark of the wound which had caused his death. These beliefs appear to be based on well-known physiological facts. It is of interest to note that if a widow (or widower) dies, she (or he) is met on the other side by the soul of her (or his) first husband (or wife), i.e. it is a man's first wife who is regarded as his true wife.

Associated apparently with the private ancestral cult is the

[1] *The Life of a South African Tribe*, vol. ii, p. 371.

2: Gunn E-4 (no date) 1956 FF38 Katab FF38



the same way for the death of her brother's wife, retiring to her brother's village for the prescribed period.

### Religious Beliefs and Practices

Among the Katab, the "high god" is called Gwaza and, according to Meek, appears to be associated with the sky and the moon. Individuals address more or less personal prayers to Gwaza on first seeing the new moon, though it is more usual for prayers to be directed towards the ancestral spirits as intermediaries.[79] It is believed that the majority of the spirits of the dead are content to remain in their abode "Lahira" (a Moslem term), but discontented and evil spirits may return to the world to trouble men. There is no general belief in reincarnation, though the dead are believed sometimes to be reborn, especially in the case of posthumous children of men who have met an untimely death.

According to Meek, the senior male of each household offers thanks for the yearly supply of food at harvest time with the first fruits at the graves of the ancestors. The services of the high priest (*magajin elenowum*) are not ordinarily required; it seems that he is concerned primarily with placating spirits of the lineage whose identity cannot be determined, and with those believed to be troubling not lineal but collateral descendants. Some original connection between the ancestor and head-hunting cults is suggested by the fact that the *elenowum* was custodian of skull trophies.

Also associated with the ancestral cult is the public cult of the *obwai* or "tutelary genius" (Hausa, *dodo*) who seems to represent generally the plurality of ancestral spirits and particularly the spirit of the ancestor of the clan or lineage. From the Katab, specifically, Meek was unable to get what he regards as a satisfactory account of the cult and the beliefs surrounding it, "which," he concludes, "is not surprising, as the . . . cult was found in many instances to [be] an importation from neighbouring tribes or to have been derived from the Aku clan, whose *obwai* takes precedence over all the others."[80]

The cult has the appearance of a male secret society and is used largely as a means of disciplining women and children; "if a theft is committed in the village the shrill voice of the *obwai* is heard." An *agwam obwai* presides over the cult in each lineage (village). The main festival introduces farming operations just before the first rains, and the whole community brings to the *obwai* hut[81] offerings of beer, beniseed, goats, chickens and porridge. The senior men pour the beer into the common pot in the *obwai* hut, leaving some for the women and younger people, who partake outside. The *agwam* then drinks a little from the pot and asks the *obwai* to grant them a successful farming season. A general feast follows, dancing begins, and the voice of the *obwai* is heard speaking from a place of concealment in the roof. There is another festival at harvest, and the voice is heard a month before, warning the people to make preparations and to "desist from idle disputes." The *obwai* actually appears, in the form of a masked dancer, only biennially.[82]

Rain-making rites also appear to be connected with the ancestors, each lineage having its rain-maker whose rites are associated above all with a particular

[79] God and sky (*choadza*) both appear rather to be derived from *za*, rain, however; see Ikulu religious beliefs, below, p. 86.

[80] Meek's criteria of coherence of belief are not stated; it seems not impossible that the language problem, or even an understandable reticence may have lain at the root of his difficulty in obtaining a complete account of Katab beliefs.

[81] The only round hut in the village, accommodating 30–40 people and provided with mud benches.

[82] What the term "obwai" actually means to Katab, initiated or uninitiated, is not clear. From Reynolds' account of it among Kaje, it seems that members of the cult understand the term to apply primarily to the hollowed nut "seed" (pod, or "gourd"?) of *Oncoba spinosa* used to produce the spirit-voice, though the uninitiated understand "obwai" to be the name of the spirit whose voice is heard. In view of the supposed western origins of the cult it appears significant that Edgar in his Gbari dictionary enters *obwe, obuwe* as "*Cucurbita lagenaria:* a calabash, gourd." No embodiment of *obwai* appears among Kaje, but among Katab and Kagoro *obwai* may appear as a masked figure.

2: Gunn E-4 (no date) 1956 FF38 Katab FF38
Kagoro



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woman in the stress of childbirth. A traditional fine of one goat was—and presumably still is—paid by the offender to the *niewhop* of the woman's husband's clan; it is said that the offender often emigrated, presumably as a result of ritualized public ridicule.

*Burial*

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According to Tremearne, death is traditionally ascribed to "the evil wishes of some person." When a death occurs, women related to the deceased gather and wail through the remainder of the day, and horns may be sounded, while people—not precisely identified by Tremearne—collect, often coming from neighbouring villages. The corpse is wrapped in a mat for interment, normally in a fresh grave: women and children remain indoors [**] during the proceedings. A fowl or goat may be sacrificed, the spilling of blood being apparently part of the rites, and eaten by the (male?) kin. The decanter-type grave is located, according to Temple, close to the porch of the house if the deceased had children, or outside under the shelter of the wall. Seven days later, adult males (presumably of the lineage or clan) gather for three days of drinking and feasting, drumming and horn-blowing, after which men of the deceased's household shave their heads, and the widows (normally clean shaven) let their hair grow for a month and remove the *oyam* until remarriage. Between the day of burial and the final feast, the hoes used to dig the grave are left out of doors.[**]

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Under some circumstances, apparently, ancestral skulls were exhumed and preserved, but the more significant details of Kagoro practice in this connection are precisely those which are lacking in all accounts.

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Temple's account of beliefs in an after-life held by Kagoro contains contradictory features which it is impossible to reconcile on the basis of available evidence. According to Temple, the Kagoro believe that there is a stream dividing life from death, beyond which the spirits of the dead reside; here, primary mates are united, with their unmarried children. On the other hand, they believe that all souls survive and become ghosts, but that they may be reborn in the body of a descendant, and live once more as ordinary mortals. The "ghosts" must be constantly propitiated with food and drink, for neglect would be followed by punishment. They are regularly consulted, particularly about war and hunting, by the elders, who spend three days in the sacred grove.

The second account is presumably based on Tremearne. Smith, investigating some 40 years later, states that "Kagoro males say that there is no survival after death, though reincarnation sometimes occurs".[**]

RELIGIOUS BELIEFS AND PRACTICES

771

Kagoro beliefs and practices appear to conform generally to the Katab pattern already described, though detail comparable to that supplied by Meek for Katab (or by Reynolds for Kaje, described below, pp. 115–16) are in great part lacking.

776

According to Tremearne, the supreme god is called Gwaza (as among Katab proper and various other members of the Katab Group already described), "a beneficent spirit who helps them against the ghosts of their dead ancestors." Gwaza is popularly invoked at each new moon to bring health and good luck, and also, according to Temple, in time of drought, for rain. Smith, though he appears to concede a belief in a supreme god (Gwaza), implies strongly that such belief does not enter into the annual cycle of rituals.

769

Regarding the spirits of the dead, Smith states flatly that "no cult of ancestor worship was developed" by Kagoro, "since Kagoro males say that there is no

[*] Cf. information on *obwai* under *Initiation*, above, and *Religious Beliefs*, below.
[**] It is not always clear whether Tremearne is describing Kagoro or Kaje practices (or both). It is to be presumed that Tremearne (as Temple) is describing the burial of an adult male.
[**] The circumstances and implications of this statement are discussed below, under *Religious Beliefs*.

2: Gunn E-4 (no date) 1956 FF38 Katab FF38
Kaje



has eaten his soul.[120] Victims of witchcraft are buried in a variety of ways, determined by age, sex, marital status, kinship status, etc. A person dying of an apparent disease is adjudged a witch and buried away from the compound, perhaps even in the bush, with no ceremony. A person dying from some accident, for example, one struck by lightning, is buried within the compound, as are the first category of dead described above, but without the ordinary rituals: exactly how Kaje explain this type of death is not clear from Reynolds' account.

The most elaborate burial ceremonies are those for the old, and little differentiation is made as to the sex of the deceased so long as he or she is survived by a numerous progeny. First, the *gado kapiyi* examines the body to determine the cause of death; then the *gado abwai* attends the body and the voice of the *abwai* is heard, whereupon the *gado abwai* " announces to the women that the old man has now become a *dodo*."[121] A vertical shaft is dug 3 or 4 ft. deep, and from this in both directions a tunnel to receive the body, head to the north, face to the west. The grave is sealed with a stone.

A feast is held directly by men of the lineage. Further celebrations with feasting and dancing are held before the next sowing, for all the dead of the lineage since the last sowing. The major lineage appears to be the unit for these celebrations.

At the end of the general celebrations, the patrilineal descendants of the deceased gather in his compound for five successive days for ritual feasting. After this the wives and mother of the dead man go into mourning for one month, when they cover themselves with red earth and abstain from bathing and shaving themselves. They will not let rain touch their bodies, nor will they go to the stream or cross it, even by a bridge. They eat rich food, but after dark, and take no part in the preparation of food. They do not speak to any male who does not belong to the compound and do not have sexual relations, for which reason they all sleep in one hut. They do not wear the *ndyig* (*?oyam*), but a girdle made of raphia, and always carry a hand-broom. At the end of a month the women are shaved(?), and for this occasion beer is made with corn brought by the married daughters of the classificatory daughters of the dead man at the time of the funeral ceremonies. The major lineage collects and drinks the beer and feasts ritually on beans.

The death of a civil head is kept secret for a month, when his successor is publicly announced. In the case of *gado kapiyi* and *atiyinhwap* bush hunting is a feature on the day of burial, and the deceased is interred in his skin loin-covering rather than in cloth garments. In the case of the *gado abwai*, the distinctive feature occurs only two or three years after burial, when an elaborate memorial service (*aswa*, or, popularly, *tswandik*) is held. The rituals appear to serve as the confirmation of formal investiture of the deceased *gado's* successor, for in fixing the date of the celebration, cult affairs from the death of the late *gado* are reviewed, and the state of the public morals with which the cult concerns itself. When the date has been set, fibre neck-cords (*tswandik*) prepared by the Madauchi are distributed among the wives of the community, after grain in the fields begins to form heads. The actual ceremonies do not take place, then, until the height of the dry season,

[120] The distinction observed here between a witch and a sorcerer is based on practice: the sorcerer uses "medicines" and rites; the witch may be entirely ignorant of his own supposed activities, engaging in witchcraft while asleep, in a trance, etc. Kaje appear to feel no particular animus towards witches in general, nor even towards suspected specific witches while they are alive; but note supernatural sanction against witchcraft, and the treatment of supposed witches after death.

[121] It cannot be recalled too often that the concept of the " dodo " needs more careful investigation throughout this area than it has yet had. Two definitions are current among Europeans: more usually the " dodo " is regarded simply as " a spirit "; a more subtle view, perhaps, holds that it represents the collective embodiment of the community's dead. The latter definition is convincing in certain contexts, but the existence of a number of " dodone " in a single group suggests that the former may also have a degree of validity, and that the two definitions should be mediated, as it were, or new and more precise terms from the vernacular adopted.

2: Gunn E-4 (no date) 1956 FF38 Katab FF38
Kaje
Jaba



775 According to Reynolds, it is believed that the dead have an underground abode, Yatbin, where they live much as they did on earth enjoying the same status they held in life. Reynolds does not comment on Temple's statement that Kaje believe in reincarnation, nor does he connect totemic beliefs with the belief in life after death.

*Missions*

797 Regarding mission activity in Kaje, Reynolds reports that the total membership of Christian congregations in the tribal area may number about 2,000, or rather less than a twelfth of the population: ministers of no less than six sects are present in the area. The influence of the missions is felt well beyond the small circle of converts, however, through the schools which they operate in the area.

*Miscellaneous*

105 Kaje economy and land-tenure appear to conform most closely to their Jaba neighbours (described farther below). Kaje are described as particularly commercial-minded, and aggressive in their business dealings, which appears rather to distinguish them from other members of the Katab Group of tribes.

In material culture, including house-building and dress, Kaje are virtually indistinguishable from their neighbours of the Katab Group all around. As regards music, however, both instrumental and vocal, and the dance, they early made an impression on European observers, and appear still to distinguish themselves in these arts.

## Jaba (Ham) of Kwoi and Kachia

Location: Population: Nomenclature: Traditions of Origin

131 South-west of the Kaje tribal area of Zangon Katab District, Zaria Emirate, lies the Jaba Independent District of Zaria Province, where the boundaries of Zaria, Plateau (Kagoma-Yeskwa District of Jema'a Emirate-Division), and Benue (Yeskwa District of Keffi Emirate, Nasarawa Division) Provinces meet. West of Jaba District lies Kagarko District, along the Benue and Niger Provinces border of Zaria; north of Jaba and Kagarko, and west of Zangon Katab is Kachia (Kachiya) District, like Kagarko and Zangon Katab, a District of Zaria Emirate. The whole area is one of considerable "tribal" intermixture. The bulk of the Jaba (Hausa? name: Ham or Hum, in the vernacular) are located in Jaba District, with headquarters at Kwoi (whence the name popularly but unofficially applied to the District).

162 Population (N.A. Census 1948–9) 16,364; area (Census of 1933) 207 square miles; density 79 per square mile. "Tribal" figures for the District are as follows: Jaba, 14,245; Lungu (Adong), 1,513; Kagoma, 484; Hausa, 122. Some early writers equate Lungu with Yeskwa of Benue and Plateau Provinces, but one 101 investigator calls them "practically a clan of the Koro" of Kagarko, though stressing the many ties linking the two peoples. Kagoma are Katab affiliates and are treated farther below.

162 A second major concentration of Jaba is found in that portion of Kachia District immediately adjacent to Jaba District, south-east of Kachia Town: population (of entire District) 25,494; area 1,394 square miles; density 19 per square mile. Tribal figures: Jaba, 10,683; Kadara, 7,411; Kuturmi, 2,944; Hausa, 2,985; Kaje, 1,204; others, 271. Traditionally, dating back to Kajuru times, Kachia is a Kadara District, Kuturmi being affiliated with Kadara.

Other Jaba are found in Kagarko District (410 of a total of 26,104), traditionally a Koro-Gbari area, but with an "old" Hausa population, and a sizeable concentration of Fulani; here Jaba appear to be assimilating to Koro pagans. Jaba are also found in Yeskwa District of Keffi Emirate, Benue Province (560 of 12,399); in Keffi District (62 of 21,382); in Kagoma-Yeskwa District of Jema'a Emirate Division, Plateau Province (a possible 382 of 6,915), in 1938–9.

The total for Jaba of Zaria Province in 1948–9 is 25,356; the total for the three Provinces concerned is therefore *c.* 26,500.

2: Gunn E-4 (no date) 1956 FF38 Katab FF38
Jaba



SOCIAL STRUCTURE: LOCAL ORGANS OF AUTHORITY

631 At the time of the transfer of Jaba District from Jema'a Division to Zaria Province, in 1934, it was stated that the District comprised "27 villages[125] whose heads are directly responsible to the Pop Ham [chief of Jaba]," a situation comparable to that seen in Moroa; a current list of Village-areas was not accessible in Zaria, but various reports suggest the possibility that a smaller number has emerged in recent years as a result of reorganization.

621 According to Meek, the village constitutes the group within which a man may not seek a secondary wife. He indicates that there are further administrative and social sub-divisions, "wards" (=hamlets? cf. Kagoro, farther above), these being 582 exogamous as well as local groupings; but Cole stresses the fact that "kindreds" (that is, kinship groupings of the largest scale) are dispersed among two or more villages (perhaps sometimes not even contiguous), as a general rule.

621 A report made in 1933 by Barnicot states that in Kachia District Jaba are divided into five "clans" and "six Village-areas." In 1949 Cole gives five Village-areas, each equated with a "kindred." What order of kinship grouping the hamlet constitutes in Kachia is not known.

In Kagarko District, Jaba are found in three Village-areas dominated by other tribal groups; in Yeskwa they are settled with Yeskwa in two Village-areas. In Kagoma-Yeskwa District of Jema'a Emirate (Plateau Province), Kano, Kirti, and Kusan are currently identified by Administration as Jaba; they are separated from Jaba District of Zaria by Kagoma tribal settlement, and it is noteworthy that until 1934, at least, and possibly even more recently, these same villages were labelled Kagoma by all investigators.

692 A Jaba tribal court was organized in Jaba District in 1935, and appears to have been designed to serve the entire Jaba community of Zaria Province, both in and out of the Emirate; but data from Kachia District indicate that Jaba there may have recourse to the local Native Court (Kadara-Kuturmi), on which elders representing all clans of Kachia Jaba sit. On the other hand, decisions taken in Jema'a Emirate with respect to Jaba there are known to have been reversed in conformity with advice given by Pop Ham.

LIFE CYCLE

*Birth*

● 775 According to Temple, "the Jaba believe that the souls of the dead can enter the womb of a living woman and be reborn" (but see also *Religious Beliefs*, below).
844 At birth the mother and child are bathed in cold water. On the fourth day the child
553 is taken from its mother's hut and named (by the father if a boy, the mother if a girl) in the presence of the women of the compound. Twins, however, are not named till the seventh day, when elders of the village—and so, presumably, of the large-scale kinship unit—meet to perform the ceremony and partake of a feast provided by the father.

584 Temple states that a girl is betrothed at birth, claimed by right by the first eligible man to see her (cf. Katab and Kaje).

*Initiation*

[304] It is not stated whether circumcision is in fact a practice of Jaba: Meek states
881 only that "initiation rites . . . have no connection with circumcision." Initiation of boys takes place between their ninth and eleventh years. A boy's maternal uncle acts as his sponsor, providing "the preliminary fee of one chicken": Meek fails to indicate, however, whether initiation in effect unites the tribe, at Kwoi, perhaps, or

[125] A total of 27 villages in the District is listed in the Village Directory of the 1931 Census; three of these are recognized by Administration as Lungu. The largest are: Chori (2,219), Kwai (Kwoi) (3,700), Nok (1,080), Samban Gida (1,043).

3: Temple G-4 (no date)1922 FF38 Katab FF38
Kagoma
Kagoro



the day that they begin to walk their father invites the whole village to a beer orgy. 852

The ceremonies that take place upon death are identical with those practised by the Jaba. A Kagoma widow, however, only mourns for one month and can marry again in the second. Under no circumstances can a woman inherit. 764 [587] [428]

They believe that a departed spirit can return to earth as a shooting star and re-enter upon a fresh sphere of human existence. 775

Sons inherit the whole property, but the younger brother of the deceased has the first choice of the widows. Failing sons, brothers inherit. 428

They believe in an all-powerful god. 776

## KAGORO.

AUTHORITIES:

Mr. H. F. Mathews. Major Tremearne.

The Kagoro have a population approaching some 8,500 in number and occupy an area of about 110 square miles in the Jemaa Division, on the northern and western faces of a ridge of mountains, known as Kagoro, which runs from Bauchi into Nassarawa. 131 161

Most of the towns are built at the foot of these hills, where the land is very fertile and large crops of corn, principally maiwa, which is almost exclusively used for drink, and beans are raised. The beans are the property of the women and are grown on trellises, like vines, and form the principal food of the people. Manure from fowls, and goat-dung and ashes are used. Cattle are not kept and there are no markets. 361 241 [273] [23]

In old days the Kagoro lived underground and went to their farms through underground tunnels, owing, they say, to the place being over-run with wild beasts. The villages are now surrounded with high cactus hedges, which grow to a height of from twelve to fifteen feet. In most cases each compound and each field is encircled by one of these. At the entrance the hedges overlap on the principle of a swivel-ring for keys. The walls of the huts are of mud and the roofs of thatch, which latter are renewed every year after the harvest. Each woman has her own house, which is accessible through one, or sometimes two, doors, two and a half to three feet in height. The entrance commonly leads into a low narrow verandah, but sometimes straight into a sort of hall which runs along the whole width of the house, and is used for storing pots, etc. A feature of the doorways is that each one is double and in between each is 173 361 342

3: Temple G-4 (no date)1922 FF38 Katab FF38
Kagoro



and head-hunting, and no man of the tribe is fully accredited until he has taken a human head; that of a monkey, hartebeeste, or one or two kinds of bok are accepted as a substitute. 727 885

Slaves were treated as members of the family, whether they were captured in war or given for four years' service in payment of a debt. The former only were liable to be sold. The average prices given were, for an old woman, 8,000 cowries = 4s.; for an old man, 10,000 cowries = 5s.; for a virgin, 16,000 cowries = 8s.; for a young man, 20,000 cowries = 10s., prices which compare unfavourably with those which horses would command, *i.e.*, 100,000 cowries = 50s., or even bulls, 20,000 cowries = 10s. 567 436

It is the duty of the Elders to settle boundaries, but an interloper is only punished, divinely, by failure of crops. Private quarrels are settled by vendetta, and the only crimes for which communal punishment is meted out are those against religion. These are punished by stoning to death—black magic by choking. The high priest, or "Meakwap," is in fact more powerful than the Chief, and it is he who regulates and administers trial by ordeal. It takes the form of a calabash of poison; the innocent vomits and is saved, the guilty dies. 681 [683] [793] 695

The ordinary form of oath is for a man to hold ashes, or corn, in his hand, and pray either that if he lies he may become as white as the ashes, or be killed by the next corn he eats. They say that in old times they were not so wicked, and observed many laws.

The Kagoro have no theory as to the origin of man, but they have heard of a great flood. 793

They believe that all souls survive and become ghosts, but that they may be re-born in the body of a descendant, male or female, when they live once more as ordinary mortals. The ghosts are thought to inhabit the sacred groves and hills, that they have no houses, but retain their voice and appearance, and ride, hunt, and fight as of old. They are always hungry and thirsty, and their descendants offer them food and drink, for neglect would be followed by punishment. They are constantly consulted, particularly about war and hunting, by the Elders, who spend three days in the sacred grove, when quantities of gia is drunk. 795

They are also propitiated when a compound is built on fresh ground. The father of the family first chooses the site and places stones where the granaries are to be, the blood of a fowl is then spilt and leaves of the "nok" tree (for luck), are buried on the chosen spot. The big men come and gia is poured over the site three times, and three incantations are made to invoke the aid of the ancestors and of those dead who might be buried in the vicinity. A drinking bout follows. Likewise when land is first farmed an offering of gia is made and when the corn is 342 795 [788] [293] 241 795

3:Temple G-4 (no date)1922 FF38 Katab FF38
Kagoro



241 ripening a fowl is sacrificed and its blood, together with the
775 leaves of the "Karran-Kwoi" and "tongwa," is put in a hole in the centre of the farm.

776 The spirits are subject to Gwaza, the supreme and beneficent
782 god who helps the living against evil ghosts. In drought the people pray to him for rain, facing first to the south, and then to the other points of the compass. The priests kill a fowl and place its blood, with a few of its feathers, on a stone two feet high in the sacred grove (at times some of its flesh is added), gia is then thrown three times on each corner of the stone and three incantations are spoken. Gwaza is believed to consume the offering and the petition is always granted.

776 When the new moon rises the people pray to Gwaza for health
821 and luck, and rejoice, but on this occasion no beer is drunk. They believe that the sun is a ball of fire, which falls into the water at night and becomes extinguished, but that it travels back to the east at night, at a higher level, and gets fresh fire from the supreme god. If a tree or house is set on fire by lightning the people must put out their old fires and kindle them afresh from this heavenly source.

761 The Kagoro believe that there is a stream dividing life from death, and that when a man falls sick his soul leaves his body and journeys to this stream, where the spirits of the dead, who are assembled on the further shore, decide whether he may cross the bridge. Sometimes the decision is so long delayed that the spirit shrinks, and when it returns to the body has lost its full command. A first husband and wife will always come to the brink of the stream to greet the other, and both parents will come to welcome an unmarried child.

774 The soul leaves the body during sleep, as is proved both by dreams and by the fact that a person suddenly awakened has not full command of his faculties, which shows that the soul has not had time to return to the body. It is possible that the wandering soul may be caught and beaten, or its bowels or liver taken to a magic cave in the grove by the souls of evil men, who devour it. These evil souls glow like fire, which light is visible to the priests alone. When summoned to the injured man the priest calls out several names and the afflicted recognises
[754] that of his tormentor, who is summoned and shut into a room
[783] where a fire is burning, on which pepper is thrown, and there he is left until he promises restitution. If he fails to keep his promise he is sold as a slave, or choked.

No inanimate object has a soul, but the souls of animals may be born into the children of their slayer—it is doubtful, however, whether they can leave the living body.

798 Women and children are not allowed near the sacred groves,
688 nor may they speak of spirits under penalty of death.

3: Temple G-4 (no date)1922 FF38 Katab FF38

Kaje



east, a woman's towards the west. A round stone covers the cavity. Goats and fowls are sacrificed on the death of a male. 764

They believe that the souls of the dead can enter the womb of a living woman and be re-born. 775

The Kaje are great dancers. Some of their dances are very intricate, the performers forming inner and outer circles, taking three steps forward and one step back, some wheeling to the right, others to the left, others crawling beneath the arms of the rest and threading their way in and out. The musicians stand within the inner circle. The instruments consist of drums and antelope horns with a side embouchure. These horns are some two or three feet long and are joined on to gourds eight to twelve inches in length. The band performs solos and concerted music. The older women dance singly, often carrying their babes, but the younger women and men catch hold of each other in rows of four. These festivities often end in a free fight. 535 [534] [598]

[pp. 198-221 not processed]